

OUR RELIGIOUS COLUMN.

MY CREED.

BY J. O. WHITTIER.

I hold that Christian grace abounds Where charity is seen; that when We climb to heaven, 'tis on the rounds Of love to men. I hold all else named piety A selfish scheme, a vain pretense, Where centre is not, can there be Circumference? This I moreover hold, and dare Affirm where'er my rhyme may go, Whatever things be sweet or fair, Love makes them so; Whether it be the lullabies That charm to rest the nestling bird, Or that sweet confidence of sighs, And blushes without word; Whether the dazling and the flush Of softly sunshiny garden towers, Or by some cabin door or bush Of ragged flowers. 'Tis not the wide phylactery, Nor stubborn fast, or staid prayers, That make us saints; we judge the tree By what it bears. And when a man can live apart From work, on theologic trust, I know the blood about his heart Is dry as dust.

HEAVENLY RECOGNITION.

Both reason and Scripture may be applied to the question of the recognition of saints in Heaven. The human mind was made to know, and has the capacities of intelligence. We see that a human body alone has no sensation or knowledge. By the continued cessation of the use of the senses, and of all the knowing faculties, we perceive that a person is dead. And yet the body is entire; no organic matter has been separated from it. Reason tells us that there is an intelligent mind or spirit joined to the body when it is alive, and that it is undoubtedly separated from it when the body is dead. Why should it remain with a dead, decaying body, which it does not use? If the mind remains with the body at all after death, then where is it after the body is wasted away and utterly dissolved? Reason also says that when the spirit leaves the body there is no evidence that it ceases to exist or loses its capacities of knowledge, because reason also indicates that God is a spirit, and that His spirit is omniscient. We have reason to suppose, for example, that the power of memory is not lost by death. Several clear cases are on record where persons have to all appearance died from drowning, and yet have barely been restored to life. These persons state emphatically that, while they were thus unconscious of all things here, and were perhaps surrounded by mourning friends almost utterly despairing of their restoration, their own minds were the furthest from an unconscious and unknowing state; that often they ran back in thought over multitudes of events in their past lives, that they recalled circumstances and scenes and interviews that long before had gone from their recollection, and that they seemed in a few moments to live over again the experience of many former years. Many who die of disease show a like mental activity at the last moment of life. The last signal of the unclouded mind, when about to depart from the mortal body, is not that memory and other powers are lost by lack of union with the flesh; rather that they are vivified and unfettered as they pass into the spirit land. With no mental faculties lost by death, why will not friends and kindred know each other in the future state as they did here, and better? There is no reason for believing in the transmigration of souls—that what was a man here becomes a horse, or an ox, or another man, beyond death. It is only some idolatrous heathen religion that can tolerate such a supposition. Besides, supposing that there is a spiritual body after death, may not the mind use that with more vigor and efficiency than it could this mortal frame. Assuming the fact of the fall of our first parents, may not a part of the curse have been that they henceforth should not be able to use their bodies for knowledge and happiness after the introduction of sin as before, and that what was lost in Adam was to be restored, and far more than restored, to believers in Christ? A common sense anecdote is this:—A Mrs. — Somebody said to her husband:—"John, do you think we shall know each other in heaven?" "Yes. Do you suppose we shall be bigger fools there than here?" His reply is a brief epitome of the argument from reason; but Scripture gives us our great light.

SUMMARY OF CHURCH NEWS.

**PRESBYTERIAN.**—On a late Sabbath twenty-six were added to the Rev. Dr. Burgett's church, Mobile, Alabama, and fourteen to the Jackson street Presbyterian church in the same city. —The Presbytery of Monongahela has raised during the current year about three thousand dollars over its apportionment for the various boards and purposes of the church. This is good. —The Edinburgh and Glasgow Free Presbyteries have discussed the question of union with the United Presbyterians with a great deal of acrimony. Although the majority favored union, the harmony was not such as to promise a speedy consummation. —The Presbytery of Nassau is in trouble because its Throop avenue German church does not understand the American Sabbath. A baker sells bread on Sunday, and says he cannot help it; and a cigar dealer justifies his open store on the ground that an ox or an ass can be pulled out of a pit on the Sabbath day. The matter was postponed for further consideration. —Mr. Baudry has collected a French congregation in Chicago, which has been taken up by the Presbyterian denomination there, and the Board of Missions is requested to meet any deficiency. As he has done this work under the auspices of the American and Foreign Christian Union, it looks like separating Presbyterians mission-work more completely from voluntary organizations. —The Pittsburg Presbytery of the Reformed Presbyterian Church voted, at a meeting held April 6, in favor of uniting with the Presbyterian Church in the United States, and appointed a commissioner to meet the Presbyterian General Assembly in Philadelphia in May, and consummate the union. At the time of the Pittsburgh union, in Pittsburg last November, a basis was proposed to the psalm-singing churches, in case of union, to remain undisturbed in their modes of worship and prudential usages. On this basis the Pittsburg Reformed Presbyterian Presbytery accepted the proffer of union. It will also be remembered that this Presbytery took umbrage at the action of its own Synod in May, 1867, in suspending Mr. George H. Stuart for worshipping in other church assemblies, and for singing other than the "one hundred and fifty Psalms."

REPORTED.

—Dr. Keatinge, an ex-Romish priest, and for ten years Secretary of Cardinal d'Andrea, at the Vatican, was received under the care of the Classis of Bergen, at its recent meeting. Cardinal d'Andrea died about three years since, under very suspicious circumstances, and Dr. Keatinge was obliged to fly in the garb of a pilgrim to

save his life. He labored about a year in the English Church at St. Jude's, London, from whence he was obliged to leave by the violence of a Roman Catholic mob. He has been preaching for a year past at Brier Cliff, on the Hudson. Not satisfied with the ritualistic tendencies of the Episcopal Church, he has sought the sheltering arms of the Reformed Church. —Fifty-three persons have thus far professed faith in Jesus in the Presbyterian church at Mayville, Ky., fifty-one of whom have already united with the church. Of this number, thirty are young and middle-aged men, while three are old and grey-haired.

CONGREGATIONAL.

—S. P. Putnam, of Chicago Theological Seminary, has joined the Unitarians. —A Congregational church was formed in Wilmington, N. C., on the 3d of April, which has much future promise. —N. G. Clark, D. D., Secretary of the American Board of Commissioners for Foreign Missions, has gone to the Sandwich Islands to attend the semi-centennial anniversary of the mission. —The Congregational Church in Granby, Massachusetts, has admitted women and minors to "membership" in the church, and appointed deacons for three years, instead of for life, as heretofore. —Hannibal (Missouri) church has had over fifty additions in the last six months, mostly from the Sunday School. Its house of worship becoming too small, one is to be erected the present season to cost \$30,000. —The Congregational Sabbath School and Publishing Society proposes to change its name again. It would be curious to count the several names it has borne since it was started as the Hopkinsian Publishing Society. —The First Union Church of Quincy, Ill., has sold its "Central" house, has paid all debts, purchased a new lot at the corner of Main and Twelfth streets, and has remaining a fund of ten thousand dollars for the new building. —The Boston Congregational ministers have talked over Mr. McKenney's exchange with Dr. Robbins, the Unitarian pastor of Boston, and almost unanimously approved it. Two years ago they as unanimously denied its expediency. —The First Congregational church now in Dayton, Ohio. It was disbanded more than a year ago, the church property sold to a branch of the Lutheran Church, and the old members scattered among the different churches of the city.

BAPTIST.

—As the result of the late revival, the Gillfield Church has received 250 candidates for baptism; the Harrison Street Church, 317; and the Third Church, 25—making a total of 492 in the city of Petersburg, Va. —A Baptist minister in New Jersey has immersed his own son, knowing he intended to join a Peco-Baptist church; whereupon the Central Conference has voted such a practice "irregular and unscriptural." The *Watchman and Reflector* asks for the conflicting passage of Scripture. —The American Baptist Publication Society have just published in the Spanish language the "Baptist Church Manual and Declaration of Faith," a hymn book containing twenty-four hymns, and a tract on the constitution of Baptist churches. They were translated by the Rev. Thomas M. Weston, and are intended for use in connection with the new Baptist Mission in Mexico.

—The May meeting of the Baptist Sunday School Association of Philadelphia will be held at the Broad Street Baptist Church, (Rev. Dr. Magoon, Pastor), corner of Broad and Brown streets, on Tuesday evening, May 10, commencing at a quarter before 8 o'clock. After devotional exercises an essay will be read by Rev. J. W. Williams, Pemberton, N. J., subject, "Character an Essential Element of the Teacher's Success." To be followed by five-minute speeches. Discussion—What is the Best Plan of Management for a Sunday-school Library? To be opened by C. D. Moore, Esq., of the Spring Garden Baptist Church. This meeting will be one of special interest to teachers and librarians. The music for the occasion will be furnished by the choir of the church, under the direction of Professor C. F. Blandner.

METHODIST.

—The Franklinville Methodist Episcopal Church, corner of Fifth street and Erie avenue, this city, will be dedicated to the service of God on Sabbath, May 8, 1870. Preaching at 10½ A. M., by Rev. T. C. Murphy, pastor of Tabernacle M. E. Church; 3 P. M., by Rev. T. Todd, pastor of the Fifth Street M. E. Church; 7½ P. M., by Rev. W. B. Wood, pastor of Cobcockink M. E. Church. This church is connected with the Philadelphia City Mission of the M. E. Church. Rev. G. W. Lybrand, Superintendent. The church is a beautiful one, 36 by 50 feet, brick, slate roof, and inclosed with a neat fence. The trustees need \$1200 to pay the indebtedness.

THE FRIENDS.

—The Yearly Meeting of Friends meets in Race Street Meeting House on the 13th instant, and continues the most of next week. A large number of strangers are expected, among others John J. Cornell, David and Naomi Barnes, Wealthy Russell, James Burdall, from New York State; Benjamin Hollowell, Samuel Townsend, etc., from Maryland; Jos. and Mrs. Cope, Dr. Jos. Mead, of Ohio. Many of these come to attend the Indian Convention of the several committees of all the Yearly Meetings, which is held on the 6th instant. On the evening of the same day a First Day School Conference is to be held in the same meeting house. Meetings in regard to the freedmen, etc., will be held in the evening during next week. The several meeting houses on Race street, Thirty-fifth and Lancaster avenue (West Philadelphia), Fourth and Green, and Ninth and Spruce will be open for worship on the 8th instant.

CATHOLIC.

—The Protestant Churchman says that the issue of the controversy in reference to the "Sheltering Arms" shows the weakness of the so-called "Catholic" party in the Episcopal Church. In connection with a charitable institution, where it had its strongest position, it was forced to yield when the Evangelical party refused to give it aid. —Dr. Harst, who has been attending meetings of German clergy, says in *The Methodist* that it is perfectly evident that "the German clergy are becoming more earnest in their work; more alive to the wants of the neglected and indigent masses; far less denunciatory of the members of denominations outside the State churches; thoroughly intent on cultivating a more practical theology and fervent religious life; and resolved, as never before, to care for the spiritual wants of the young."

—A work among the French Catholics of Chicago, hitherto under the charge of a student in the Northwestern Seminary, commissioned by the American and Foreign Christian Union, has been taken up by the Presbyterians there. This seems to look towards a withdrawal, in accordance with their general policy, from the A. and F. Christian Union. —Some of the French papers report, not very credibly, that Father Hyacinthe has become a Protestant, and will soon be married. They refer to the influence of Dr. Pressense, a celebrated pastor of the Reformed Church in Paris. He says that he is not connected with his brother's newspaper, *La Concordie*.

LONDON SUNDAY SCHOOL UNION.

—At the meeting of the Evangelical Alliance in New York, the London Sunday School Union is expected to be represented by H. Charles Reed, M. P., and by Daniel Pratt, Esq., of the *Christian World*. Arrangements are in progress to have these brethren meet and address the Sunday School workers of our chief cities.

—The Fraternal Association of Universalists in Boston, presided over by Rev. Rowland Connor, who was disfellowshipped by the denomination for rationalistic views, has been disbanded for want of support, and its members have been invited to join the society to which Theodore Parker used to minister.

JEWS.

—The first shipload of Russian Jews has arrived, notwithstanding the protest of their countrymen here. They are thrown on charity here; and some nine more ships have been chartered to bring others, besides the 500 who are now on their way.

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**PROPOSALS.**  
**NORTHERN PACIFIC RAILROAD.**  
To Railroad Contractors.

Sealed Proposals will be received at the office of the NORTHERN PACIFIC RAILROAD COMPANY, No. 120 BROADWAY, corner of Cedar street, New York, until WEDNESDAY, the 1st day of June, 1870, at 12 o'clock Noon, for the Grading, Masonry, Bridging and Ballasting of that portion of the Northern Pacific Railroad in the State of Minnesota, extending from the Dalles of the St. Louis River to the Red River, the western boundary of Minnesota (a distance of about 330 miles), including everything requisite to complete the road-bed for a single track, and necessary side tracks, ready to receive the rail superstructure. Proposals may be for the work in detail, or by the mile.

The said Company will also receive Proposals, at the same time and place, for the timber crosses, and for the iron rails, spikes, and fixtures for the road as above. The iron rails to be delivered on the dock at Duluth, Minnesota, or at the crossing of the Mississippi River, and the ties to be received according to blank forms which will be ready for distribution on WEDNESDAY, May 4, 1870, at the office of the Company, as above, where plans of the structures, and maps and profiles of the road, with full specifications, can then be seen, and the time allowed for completion of the contracts made known. The Company reserve the right to reject any or all bids not deemed to be for the interest of the Company. Printed circulars containing full information will be furnished on application, by mail or otherwise, to EDWIN F. JOHNSON, Chief Engineer, or to the President of the Company, at the office, No. 120 BROADWAY, as above.

**J. GREGORY SMITH,**  
President Northern Pacific Railroad Co.  
New York, April 26, 1870. 27 10c

**DEPARTMENT OF HIGHWAYS,**  
OFFICE—No. 104 S. FIFTH STREET,  
PHILADELPHIA, May 4, 1870.

**NOTICE TO CONTRACTORS.**  
SEALED PROPOSALS will be received at the Office of the Chief Commissioner of Highways until 12 o'clock P. M., on MONDAY, 28th instant, for the construction of a Sewer on the line of Coates street, from Twenty-second street to Twenty-third street. On Sixteenth street, from Market street to the south curb line of Chestnut street. On Locust street, from Fifteenth street to the west line of Vaughn street.

Said Sewer to be constructed with bricks, circular in form, with a clear inside diameter of three feet, with such man-holes as may be directed by the Chief Engineer and Surveyor. The understanding to be that the Sewers herein advertised are to be completed on or before the 31st day of July, 1870. And the contractor shall take bills prepared against the property from said Sewers to the amount of one dollar and fifty cents for each linear foot of front on each side of the street as each inch paid; the balance, as limited by ordinance, to be paid by the City of Philadelphia. The contractor will be required to keep the streets and sewers in good order for three years after the sewer is finished. No allowance will be made for rock excavations, except by special contract.

When the street is occupied by a City Passenger Railroad track, the sewer shall be constructed alongside of said track in such manner as not to obstruct or interfere with the safe passage of the cars thereon; and no claim for remuneration shall be paid the contractor by the company using said track, as specified in Act of Assembly approved May 3, 1866.

Each proposal will be accompanied by a certificate that a bond has been filed in the Law Department, as directed by ordinance of May 25, 1860. If the lowest bidder shall not execute a contract within five days after the work is awarded, he will be deemed as declining, and will be held liable on his bond for the difference between his bid and the next lowest bidder. Specifications may be had at the Department of Surveys, which will be strictly adhered to. The Department of Highways reserves the right to reject all bids not deemed satisfactory.

Bidders are invited to be present at the time and place of opening the said proposals.  
MAHLON H. DICKINSON,  
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EDWIN STEVENS,  
No. 41 S. THIRD Street,  
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